

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 20.

NEW-HAVEN, OCTOBER 12, 1822.

VOL. VII.

EGYPT.

Extract of a letter from the Rev. PLINY FISK, American Missionary at Palestine, on his return from Egypt to Malta,—to the Editor of the Boston Recorder.

(Concluded from page 293.)

After dining in Capt. C.'s grotto we set out at 3 P. M. for Cairo, where we arrived at 6. It was in many respects pleasant and profitable to have company in this excursion, but my ears were almost stunned with profane language. The gentlemen who were with me seemed to think it necessary to swear at every breath. Ah! when will men of sense and education leave off a practice so foolish and useless?

The population of Cairo, is probably between 2 and 300,000; though some suppose it to be much greater. All Egypt is supposed to contain between 2 and 3 millions. Among these there are a considerable number of Copts, a few Jews, Armenians, Greeks and Catholics and Turks, but the great body of the people are Arabs. Of these there are several sorts, as the Bedowins or dwellers in tents, who live by their flocks; the Mogrebbians or western people whose ancestors came from the states of Barbary; and the Fellahs descended from the Saracens who conquered Egypt and composing the great mass of peasants and labouring people.

Under the government of Mahomed Ali Pasha, Egypt is remarkably quiet, and good order is maintained. The state of things present a very pleasing contrast to what was taking place during the whole of the last and the commencement of the present century. In many respects this Pasha certainly deserves a high reputation. True he is not a man of education, but he is beyond doubt, a man of good native talents; he has learned to read and write since he became Pasha, and he is a patron of learning and wishes to introduce the arts and sciences of Europe into his dominions. It is true that he is a despot and a tyrant; the objects of his government are the aggrandizement of himself and the enriching of his favourites and courtiers, while the interest of the poorer classes who compose almost the whole number of his subjects, passes for nothing; but it is better to be under one tyrant than 20; better for a country to suffer under the peaceable though severe exactions of an arbitrary despot than to be distracted by continual bloody revolutions and intestine

wars. It is true that his public life has been marked by deeds of cruelty at which humanity is shocked, and his private life is disgraced by vices such as cannot with decency be named in a civilized country; still his government has done much to introduce better order and better morals too, among his subjects, than existed before the country was subject to him. Then a traveller could scarcely pass through the country in safety. Neibuhr who travelled through Egypt about 60 years ago, says the wandering Arabs often came near to Alexandria and pillaged the country. He once saw some hundreds of these robbers encamped within a quarter of a league of the city. He also witnessed a quarrel between them and the citizens in which several were killed. He speaks too of the Nile being infested with pirates and robbers. When Ali Bey was at Cairo, in 1806, though he travelled as a Mussulman of high rank, yet the country was so much infested with hostile Arabs that he was not able to visit the Pyramids except as he looked at them from a distance. To travel in Upper Egypt or to attempt passing the deserts in any direction, was formerly dangerous. Now through the good order introduced and maintained by the present government, it would perhaps be difficult to find a country on earth in which a peaceable, civil traveller, whatever may be his object, his religion, country or costume, can travel with greater quietness and security than in Egypt. This is especially true of Europeans who are very much favoured and encouraged by the Pasha. He is so far from being influenced by a fanatic and intolerant spirit, that he readily employs Christians in places of profit and honour, and is no doubt himself rather a Deist than a Mussulman. When we consider the previous state of the country and the effects of his government, as well as the manner in which he was educated and the general character of Turkish Pashas, we may certainly pronounce him a distinguished character. Would to God every part of Turkey were under as good government. If the same kind of government could be continued, with such improvements as would naturally be introduced, the best effects might be anticipated. I am however sorry to say that many people in Egypt entertain very strong apprehensions that the death of Mahomed Ali will be the signal for carnage

and revolution. The history of Turkey and all its dependencies for the past century, gives strong ground to fear this. It has sometimes happened, that a Pasha of better talents and dispositions than the rest, has succeeded in establishing order through his province, and has commenced some improvements for the good of his people. By doing this he has generally excited the jealousy of the Porte, and in consequence fallen a victim either publicly to its armies or privately to its spies and assassins; or at best his death has left his province to the violent and bloody contentions of different parties and different chiefs. It is imminently dangerous for a Turk, of whatever rank, to attempt any innovation or improvement, except it be an increase of the tribute to those on whom he is dependent.

Since writing the above, I have been reading a *Compendium of Abdollatiff's History of Egypt*; published in Arabic and Latin, by J. White, who was Professor of Arabic at Oxford. It contains some notices of the places mentioned in my letter, which may not be wholly uninteresting to you. I will therefore give you an abstract of some of the Author's observations.

Prefixed to the work is a very brief "Life of Abdollatiff." He was a physician, born in Bagdad in the year of the Hejra 557, i. e. A. D. 1161. His father Joseph being a learned man, took care that his son should be instructed in all the learning of Bagdad, which was then the seat of the Kalifs of the house of Abbas and the school of the arts and sciences. Abdollatiff having laid a solid foundation not only by the study of Grammar, Rhetoric, Dialectics, History, Poetry and the other elegant and useful branches of learning, but also the Koran and the dogmas of the Mahomedan law, and especially of the art of Medicine of which he was to be Professor, began to travel in the year of the Hejra 585, when he was 28 years old. He went first to Mosula in Mesopotamia, then to Damascus, Jerusalem, Acca, (or Ptolemais) and finally to Egypt. He travelled not as modern travellers often do, from curiosity, or amusement, but like the ancient Philosophers, to visit the schools of learning, and to learn in each city such things as seemed to him most worthy of attention. Among the learned of Egypt whom he was desirous to visit, was the celebrated Jew, Moses Maimonides. Afterward he again visited Damascus and Jerusalem, and then Berea in Greece, and many cities in Asia Minor, Armenia and Syria. He died at Bagdad in the year of the Hejra 629, as he was going on a pilgrimage to Mecca. He was twice in E-

gypt, and published a work containing his own travels in that country, and what he could collect from books and from other men on the subject. This was called "the Large Book." He afterwards published his own observations alone, and called this "the Little Book," or the *Compendium*." This is what professor White republished with a Latin translation, begun by Pococke and finished by himself.

Abdollatiff remarks that the Nile had two peculiarities. One was its length, there being no longer river known on earth. Its origin was supposed to be in the mountains of the moon, in 11 degrees South, and its mouth at Damietta, in 31 1-2 N. latitude, making its course about 3000 miles, without any allowance for its windings, which very much increase its length. The source of the river is not now supposed to be so far south; but if the Niger is a branch of the Nile, the whole length is considerably greater. The other peculiarity is its annual inundation, beginning at midsummer, and reaching its height about the autumnal equinox. There is no account of rain falling in upper Egypt. In lower Egypt they have rain but by no means a sufficiency. There is no spring in Egypt nor any river except the Nile. His description of the Pyramids agrees for substance with that of modern travellers. Of the two great Pyramids of Jeezah (or Gizah,) he says the base was 400 cubits square and the height 400 cubits. It is now found by actual admeasurement, that the base is greater and the height less than this. There was an entrance into the first which was discovered first by Al Maman. I have read in some book of the ancient Sabeans, says the writer, that one of them was erected for Agadhimunis and the other for Hermes, who are said to have been great prophets. A curious account is then given how Al Malec Al Aziz Othman Ben Joseph undertook to destroy these Pyramids. Having collected engineers, trenchmakers and masons, with many of his chief men he gave command to begin the work. They pitched their tents around the Pyramid, where they remained for eight months and succeeded in throwing down one or two stones every day. Some with wedges and levers started the stone on the top of the Pyramid, and others with ropes and cables drew it off. It then fell with a noise that the mountains trembled and the earth shook. By its fall it sunk into the earth and was with great labour raised up, then broken to pieces and carried away. Much time being consumed, their expenses failing, their anxieties multiplied, their minds dis-

couraged, their strength beginning to languish, already wearied and covered with shame, they at length perceived that there was no prospect of an end to their labours; that they only disfigured the Pyramid, while they disclosed their own weakness and impotence. This happened in the year of the Hejra 593. Though on looking at the stones thrown down, one would suppose the whole Pyramid had been destroyed, yet, on looking at the Pyramid itself he would suppose only a particle as it were had been taken away. Abdollatiff says, when I saw the labour of throwing down a single stone, I said to the chief of the masons, would it be possible for you to replace one of the stones if I should offer you 1000 pieces of gold. He replied with an oath that it would not be possible if I would give him twice the sum.

Mention is next made of grottos and the ruins of buildings around the Pyramids; unknown inscriptions probably alluding to the heiroglyphics. On the Pyramids themselves there are no heiroglyphics. An account is given of two obelisks at Heliopolis, called Ain Shamsa. The obelisks were called obelisks of Pharaoh and are represented to be twice as high at least as the one which now exists there. Near Ain Shamsa, was the balsam tree, which produced the balm of Egypt. Galenus is quoted as saying that Palestine produced the best balm;—but Abdollatiff asserts that in his day no balm was found in Palestine. I believe none of the trees to which he refers, now exist. Niebhur says the last perished in the beginning of the seventeenth century. After describing the Pillar of Pompey which he calls Amud As Sawaria, the writer says it was surrounded by ruins which he was told were the ruins of the house of science built by Alexander, when he erected the city in which Aristotle taught, and where was the library that Amru Ben Al Aas burnt by command of the Kalif Omar.

Memphis, which the Pharaohs inhabited, was in Jeezah, near Fostat or Old Cairo. It was inhabited when Abraham and Joseph and Moses flourished (upon whom be peace,) and how long before is known to God, and after that till the time of Nebuchadnezzar. He desolated Egypt and for 40 years it remained in this melancholy condition. This statement will naturally remind the Christian of the prediction of Ezek. 29: 3—12. And the subsequent history of Egypt as well as its present condition, are a striking fulfilment of Ezek. 29: 14—16. Some account is also given of the idols of Egypt. Seeing the Egyptians

worship them, was the occasion of that propensity which the Jews afterwards manifested to idolatry. Hence Christians, for as much as the greater part of them were Egyptians or Sabeans, being inclined to the same thing and fond of the rites of their fathers, placed images in their churches. Of this subject the writer says he has treated more fully in a work he wrote against the Christians. The Mahomedans, I believe, uniformly regard Christians as idolaters; and though Christians sometimes call them heathen and pagans, yet there is not probably any sect of men on earth more uniformly opposed to all the outward forms and every avowed species of idolatry. It was no doubt one of the principal objects of Mahomed, to abolish idolatry and establish the worship of one God. In speaking of the Pyramids, Abdollatiff says there is no mention of them in the Pentateuch or any other sacred book, an indirect proof that he acknowledged the Pentateuch as sacred.

In the year of the Hejra 596, when Abdollatiff was in Egypt, the Nile rose only to 12 cubits and 21 digits, whereas it usually rises to 16 cubits. Such was not known to have happened since the Hejra except in 356, when it was four digits lower still. This failure of the Nile in 596, occasioned a famine the following year. Provinces were destroyed by drought, and their inhabitants oppressed with calamity and distressed with hunger. The peasants and villagers flocked to the principal cities. Many migrated to Syria, Maurittania, Hejaz, and Yeman. Others were dispersed in different countries and wandered in every direction. A good part however entered Cairo and Massar. The famine increased and death invaded them. The famine was so severe, that the poor were soon obliged to eat dead bodies and carrion and excrements, and finally their own children. Notwithstanding the magistrates punished this unnatural and barbarous conduct with death, yet so dreadful did the famine rage that it occurred continually. In Massar alone within a few days, 30 women were burnt; each of whom confessed that men had been devoured by them. At length men began mutually to devour each other, as well the opulent as the vile. After mentioning women who ate their own children and husbands, the writer says there were an infinity of similar cases. The calamity affected all the cities of Egypt, as well Assouan, Cusa, Fayoum, Mahalla, Alexandria and Damietta, as the other parts of the country. There was no city in which men were not devoured in the same way; in Ca-

iro, 500 were buried a day—notwithstanding so many were devoured; and in Massar the number was so great that they were not able to bury them. 400 a day were sometimes seen floating down the Nile. While reading the account of this famine, one seems to forget all the scenes of horror and suffering that he has ever heard of before. The work from which I have taken the above account closes thus. “To God, Lord of all things that are created be praise. May God be propitious to Mahomed the Lord of Apostles, the illiterate Prophet, and to his most holy and pure family.

“The author who wrote this, needing the mercy of God, is Abdollatiff Ben Joseph Ben Mahomed of Bagdad, in the month of Ramadan, year 600, at Cairo.

PLINY FISK.

Malta, May 7, 1822.

SANDWICH MISSION.

From the Missionary Herald.

Letter from the Rev. Hiram Bingham to the Corresponding Secretary, dated Wahoo, Dec. 25, 1821.

Very dear Sir,—Your most interesting letter of July 9th, 1821, and other letters, papers, and periodical publications of recent dates, were duly received by the brig *Owhyhee*, Capt. Henry. They announce to us the safe arrival of our communications, sent to America by Capts. Carey, Gyzelaar, Hale, and Bennett. Our hearts are refreshed by the intelligence of the signal mercies bestowed on the churches of our dear native land, on the extending missions of the Board, and various other benevolent enterprises in the cause of human salvation. We have been cheered and animated too, by the many kind expressions of interest, gratitude, joy, and hope, felt with respect to our mission. By these, have we been transported back to the very threshold of that sanctuary,* highly favoured of God, the nursery of our infancy, the cradle of the American Education Society, the nursing mother of the Palestine mission, and which stands as one of the places of Zion. We seemed to be again set down in that sanctuary, where we pledged our mutual vows, and whence we came forth; and to be allowed to hear the elevated praise, and thanksgiving to Almighty God, who has been our hope and our shield, and to witness the joyful sacrifices ascending to heaven, from many a swelling bosom, in ado-

* In Park-street, Boston; where, just before their setting off, their little mission church, in whose name Mr. B. seems to speak, was organized.

ration of that sovereign goodness, which had chosen us, and has begun, through our feeble instrumentality, to scatter the blessings of the gospel on the distant shore of these isles of the gentiles. But the benignant, joyful smile of *one* loved countenance, we saw not there. We could rejoice, however, that you enjoyed the presence of one greater than he, and able to sustain, comfort, guide, and bless you. Nor when we opened our packages with high expectation, and ascertained the distressing fact that “*the hand of our beloved and revered Dr. WORCESTER, writes no more, in this vale of tears,*” were we, who had looked up to him as a father, denied the consolation to think that he is now enjoying the consummation of his desires—that, having accomplished the great purpose of life with respect to himself, having laboured successfully for the edification of the church, having devised, and undertaken, and achieved much for the dying heathen, and being now released from his earthly toils and cares, he is admitted into the *holiest of holies*, where, in a more exalted sphere, his enlarged mind is, with ineffable delight, employed in higher praises and nobler pursuits, in the presence of that Redeemer, whose devoted and indefatigable servant he was. On the Sabbath previous to the arrival of your letter, we were led to contemplate the truth that God, in the accomplishment of his designs, will select means which human reason would not dictate. Little did we then think that we should, so soon, be reminded of this truth, by an illustration so affecting. Little did we think that the revolving week would bring to our knowledge the trying, and, to our limited views, *undesirable* fact, that the hand which had contributed, and seemed likely *still* to contribute, so much to the success of our missions, now “*lies cold and powerless, in the mission burying ground at Brainerd.*” But although that hand has fallen, it has given an impulse, which will not cease to be felt, till all the heathen nations are brought under the sceptre of Jesus. Nay, He to whom there is “no restraint to save by many or by few,” can, and we have the consoling confidence to believe that he *will* overrule this event to the promotion of his glory among men. He can and *will* make it a means of exciting a more lively, humble, sympathetic, operative interest, in that cause, which engrossed the affections, and gave scope to the wisdom and energy, and all the excellent qualities, of our lamented patron, and benefactor. He will, dear Sir, I am persuaded, for the comfort of yourself and your bereaved associates, for the joy

of Zion and of the heathen, make his righteousness and judgment shine, with awful majesty, through the clouds and darkness which envelope his throne. He again calls on us, "cease ye from men." Let us then, with adoring reverence, be still and know that he is God. Let us bow to his sovereign pleasure, "Always good—infinite good."

In grateful remembrance of our departed friend, and in honour of that divine love which takes our Elijahs to the bosom of his mercy, I intend to preach a funeral sermon at this station, from the words, "Precious in the sight of the Lord, is the death of his saints." We pray that the falling mantle may rest on some chosen Elisha, and that many may imbibe and breathe forth the spirit of that departed man, whose loss we lament. To you and your associates, to his people and his family, to us, and other missionaries under the patronage of the Board, he was the best of earthly friends. Dear man—We loved you—Farewell.

Mrs. B. joins me in cordial salutations.—With many thanks for all your kind attentions to us,

I am, &c. H. BINGHAM.

LETTER FROM MESSRS. WHITNEY AND RUGGLES, TO THE CORRESPONDING SECRETARY.

[In the midst of the opposition which the cause of Christ meets, from nominal Christians in heathen lands, it is encouraging to see also, friends raised up there, from time to time, to promote it. On this account, the following short letter will not be uninteresting.]

Atooi, Dec. 23, 1821.

Very dear Sir,—Permit us to introduce to your acquaintance Capt. Charles Preble, a gentleman who has for several months past, resided at this island, and who will be able to give you much information respecting your missionaries. We are happy to acknowledge him as our friend, and one who deserves our unfeigned thanks for the many favours he has shewn us. Capt. P. is expecting to return here soon, and kindly offers to bring us letters, and such things as the Board may consider needful for our comfort and usefulness.

Another ship will sail in about three weeks, when we shall send you a joint letter. We are still prospered, contented, and happy. The late news from America, has much refreshed us, though we are distressed for the loss of our beloved, and revered Dr. Worcester.

Believing that the Lord will take care of

us, and of the cause in which we are engaged, we remain, as ever,

Your obedient Servant,

SAMUEL WHITNEY,
SAMUEL RUGGLES.

JOURNAL KEPT AT WOAHHOO.

[By a late arrival, we are happily enabled to furnish our readers with a continuation of this journal, commencing our extracts at the date where they ended. See page 229.]

Nov. 16. Last evening at the public lecture, while the preacher was insisting on the excellency of the Christian's hope; and showing that *hope* without *faith*, is as an anchor, cast into the ocean without a cable, a sea-faring man cried out;—"May the honest sailor meet in heaven, the man of good intent;—I believe your intentions are good;—I say that publicly." After lecture, Capts. Gardner, Arthur and Bunker, and Mr. H. made a pleasant call upon the family.

We opened a register for successive masters of vessels to insert their names, and other particulars, principally for their own mutual satisfaction and information. This was recommended by gentlemen in the whale-fishery; and as the number in that employment, who are expected to call, may be considerable, this register may become somewhat interesting.

Application to ladies of Nantucket.

This morning, brothers B. and T. breakfasted with Capt. Arthur, on board ship Russel, which shortly after, weighed anchor and sailed, soon to proceed, if successful, on her way to Nantucket. The former suggestion of Capt. Allen, being seconded by Capt. Arthur, and approved by others, the sisters were encouraged to send a letter, and a small list of articles needed, addressed to Mrs. Arthur, and other ladies of Nantucket, to afford them the opportunity of contributing with satisfaction, for the comfort of the family and the aid of the school at this place. We regard this as the commencement of an interesting correspondence with the inhabitants of Nantucket, and feel ourselves almost in their immediate neighbourhood, and happy to receive calls from our valued friends, as they pass to and fro, by our doors.

Acceptable present.

Received while preparing the letter to the ladies of Nantucket, a very acceptable present, valued at \$25 accompanied with the following note:—

"Hannah Holmes' respectful compli-

ments to the ladies of the mission family, —ask their acceptance of one piece of seersucker, and requests her kind and affectionate instructor, Mrs. Bingham, to accept one small chest of pearl, gun-powder tea. She would also add, she can never forget the kind exertions that have been made by you all, for her improvement." The sentiments of this note, we regard, rather as a pleasant index to the feelings, than as a fair specimen of the attainments of one of our pupils.*

Visit of Tamoree and wife.

17. Brother and sister B called on H. H. who rejoiced to meet them after four months absence. They visited also Kaahoomanoo, and Tamoree, who appeared as usual, friendly. Invited them to call on us. This afternoon they civilly returned the visit, as they were passing towards Witeetee, in their covered waggon, drawn by native servants. Happy to receive so friendly a call, we endeavoured to interest their feelings by labouring to direct their attention to the advances we are making in writing their language.

Visit to Tapoole and others.

22. Tapoole, the ex-queen of Atooi, with her paramour Kaere-ohoo-nooe, and Telalah, another rejected wife of Tamoree, with a few attendants, visited the family. They have ever manifested a disposition favourable to the mission, and it seems not to be altered by any late events. Kaere-ohoo-nooe was attracted by the terrestrial globe, and examined it with attention. As brother B. was attempting to explain the figure and motion of the earth, one of the attendants, a native called Winship, said; "If the earth rolled round we should all be dizzy-headed."

A dwarf.

Another well formed man in the train, apparently about thirty-five years of age, brother B. had the curiosity to measure. His height is four feet three inches, a fine contrast to the corpulency of the people of the first rank in the nation, of whom, not a few will measure more than six feet, and weigh perhaps from 250 to 300 lbs.

24. Furnished to-day, by Capt. D. with a loin of fresh beef, as we had also been by Capts. G. and F. It was a part of a grass-fed bullock, lately killed from the herd that grazes on this plain, and of which the quarters weighed 1000 lbs.

25. Mr. B. preached from Lam. i. 12.

* The note was probably dictated, if not written some American.

"Is it nothing to you, all ye that pass by?" It deserves our grateful acknowledgments, that we find the droppings of the sanctuary, pleasant and refreshing.

Departure of the Globe.

26. Closed a large packet of communications to America, containing a copy of our journal, from May 4, to Nov. 15, and the separate journal of Mr. B.'s second tour to Atooi, and a joint letter to the Corresponding Secretary, with many letters to private friends. These we send by the ship *Globe*, Capt. Gardner, of Nantucket. The polite and generous attention of this gentleman, like that of Capts. Starbuck, and Carey, and others, has been highly gratifying to us, and deserves our very cordial thanks.

Letters from Atooi.

Dec. 3. The *Superb*, a schooner lately built at Atooi, arrived with letters from the brethren there. Mr. Whitney writes to Mr. Thurston as follows: "Since brother Bingham left us, there has been no material change in our affairs. We can still speak of nothing but mercies. We are treated with much respect and kindness by governor Cox. Scarcely a day passes but he sends us some token of his friendship. He has not the influence, however, over the natives which Tamoree had, but is gaining popularity. Tamoree is much wanted."

Evils of Intemperance.

"A few days since, Tupea, one of the principal chiefs, murdered his wife. He was intoxicated at the time. This dreadful evil of intemperance, is quite fashionable here. We fear the consequence. Still, this place is probably a kind of paradise, compared with Hanaroora."

Want of a Minister.

"As it regards the prosperity of this station, one thing, a *sine qua non*, is wanting; viz. a minister of the Gospel. Our eyes are all fixed upon you, and we should hail your arrival with the most heart-felt gratitude. Should it not meet your views however, and the approbation of the brethren, we must submit to your better judgment."

We intend to afford such help to the impatient station at Atooi, as can consistently be spared, either by occasional visits or a more permanent residence there of some of our number, till additional labours may arrive or till brother W. shall receive license to preach.

4. With gratitude to our ever present Helper, we record his special mercies to day, as we truly rejoice with sister Loomis

who is made the happy mother of a fine daughter.

Return of a Russian ship of discovery.

6. Favoured with a polite call of Capt. Seischmareff and three of his officers, who arrived in port yesterday, from the north, in one of the Russian ships of discovery. They have all been favoured with health and prosperity, and still exhibit a very pleasing and cheerful aspect.

8. Sent by the Superb, letters and supplies to the station at Atooi.

9. *Sabbath.* Brother Bingham preached from the inspiring address of the pious son of Saul, to his armor-bearer, as he proposed by the help of his single arm, and the aid of Israel's God, to assail the strong garrison of the uncircumcised Philistines: "There is no restraint to the Lord, to save by many or by few." His agency in the deliverance of his people, is not to be limited by their numbers. In glorifying himself, he will stain the pride of human glory. In the accomplishment of his grand designs, he will select means, which unsanctified reason would not dictate. Thus he gave abundant encouragement to prompt vigorous, persevering individual exertion, in the cause of human salvation. At the close of the service, brother Bingham administered the ordinance of baptism, and the infant daughter of brother and sister Thurston, named *Persis Goodell*, was solemnly dedicated to Christ. It is a precious comfort in this land of pollution and danger; in the midst of prowling wolves, while multitudes around, are led by vile seducers *in the way to hell*, it is a precious comfort to our parental hearts, to have the dear little defenceless lambs of this fold, included in the gracious bonds of God's everlasting covenant,—and to hope that he who from the infant, exposed in the flags of the Nile, raised up a prophet, and deliverer for Israel, will deign to bless our infant offspring, and train them up, for extensive usefulness to the rising and the unborn generations.

10. Doctor Kavaleff, and lieutenant Boyle, called on the family, with the compliments of commodore Vassicleff, who has also arrived from the north, and offered medical assistance if needed. This was truly kind and acceptable. A letter brought by the commodore, from the governor of Kamtschatka, assures us of his continued kind regards. Commodore Vassicleff, with Lieutenant Boyle, favoured us with his company, appeared very pleasantly interested in the welfare of the family, and the progress of the mission; a little surprised to find our new house, which was not rais-

ed when he left us before, now advanced to such a state of forwardness, without the aid of carpenters; gratified also with the improvement of our pupils, and pleased with the new church. He gave the family a very polite invitation to dine with him tomorrow.

Interesting arrival.

12. The brig *Owhyhee*, Capt. Henry, from Boston, arrived with letters, newspapers, and pamphlets for us, announcing the arrival and glad some reception, at Boston, of our communications by the *Levant*, the *Clarion*, the *Ann*, and the *Volunteer*, refreshing us with intelligence of the signal mercies bestowed on the churches of our land, on the several missions under the direction of the Board, and the various other laudable enterprises in the promotion of human happiness; warming our hearts by kind expressions of the liveliest interest, joy, and hope, with respect to the arrival, establishment, and prospects of this mission. We would unite with our friends, in devout thanksgiving to the great Head of the church, and unceasingly ascribe to him all the glory. Let us be humble, and watch unto prayer, remembering the days of adversity; they too may be many. Even now, the Board and its missionaries, and its friends, in the midst of their rejoicing, are called to mourn the loss of one of their dearest supporters and counsellors. A letter from the Treasurer, announces the afflictive death of our beloved and revered Dr. WORCESTER. How unsearchable are the counsels of Divine wisdom. Trying as this providence is, "we bow to his sovereign pleasure—always good—ininitely good."

13. Spent the day principally in feasting on the intelligence received. Lecture this evening. The Treasurer's letter was read, and some other interesting passages from our communications. Some remarks were made on the death of Dr. Worcester, particularly as it was a striking comment on one part of the last Sabbath's discourse.

School examination.

14 Second quarterly examination for the second year. Present—Lieutenant Boyle, two physicians and midshipman of the Russian ships of discovery, Messrs. Davis, Hunnewell, Conant, Dana, and Harwood. Several of these gentlemen, expressed their satisfaction in seeing the specimens of improvement exhibited in spelling, reading the scriptures, writing, &c. *Isaac*, a native of the N. W. coast, of a tribe not far from Nootka Sound, exhibited

a drawing of our little establishment, and several flowers prettily painted, bearing marks of original genius. *Samoa*, a native of Otaheite, who is attached to the family by the express direction of governor Cox and Kaahoomanoo, besides spelling a lesson in English, read with facility a page or two from on Otaheitan Catechism. *William Beals*, was examined in spelling and reading, in the vernacular tongue. *Nathaniel Chamberlain*, in Geography and penmanship. *James Kahookoo*, the king's young friend, read, with tolerable facility, a paragraph of scripture, and exhibited a copy book which does credit to his genius and industry. The pupils answered a number of questions in scripture history, and in Watt's Catechism.—At the close of the pleasant interview, the school, and its patrons, and the nation, were commended to God in prayer.

In the morning, two of the brethren called on Krimakoo, Kaahoomanoo, and Tamoree, and invited them to attend the examination, but they had previous engagements on board one of the ships in port.

William Tennooe.

While the brethren were present, a youth sat down in the door completely in the native habit, but seemed to take no notice of them, and it was with difficulty that they, at last were able to recognize him to be *William Tennooe*, the subject of so many prayers, favours, instructions, and distinguished privileges. He has, for a considerable time lived at Wiani. He shuns our society, and we are sorry to say, gives no evidence of a disposition to return to give glory to God, and to pay to the Lord his vows.—Several letters from American friends to William, have been carried him, by Hopoo and Honoooree, who seem deeply to lament his fall.

As the brethren met with Commodore Vassieff this morning, he remarked, with reference to the late number of the *Missionary Herald*, and *Boston Recorder*, which he had received from them, that he found little but accounts of Missionary and Bible Societies—nothing of wars and battles in Europe. Happy indeed, if this might be the grand characteristic of newspapers henceforth, till all nations should rejoice together in the permanent and universal peace of Christ's kingdom.

15. Last evening, Capt. C. and Hopoo called on Kimakoo, and proposed to buy a horse and two cows, with which we have not yet been furnished; and also to erect, for the benefit of the nation, a trip ham-

mer, and a blacksmith's shop. To the latter, he replied, "Go and look out the place where you wish to build, and come to-morrow and tell me."

Search for mill seats.

To day brothers Bingham, Thurston, and Chamberlain, accompanied by Mr. Harwood, an ingenious, inventive, and experienced artisan now in our employ, examined several places in the vicinity of Hanaroora, where water works might be erected and applied to various kinds of machinery and manufactures. Though the quantity of water allowed to run in the natural currents, is generally small, as it is used, to so great an extent, in watering the various plantations in the valley, yet there are several places within three miles of the village, where a trip hammer, a turning lathe, a grist mill, or a cotton factory, might be tolerably well furnished with water.

GENERAL CONVENTION OF VERMONT.

The following is the substance of the Report made by the Committee appointed for the purpose to the General Convention of Congregational and Presbyterian Ministers in Vermont, at their meeting at Norwich on the 10th and 11th of September.

In tracing the operations of Jehovah for the enlargement of his church, during the past year, we discover fresh tokens of his faithfulness and mercy, while we find much cause to weep over the desolations of Zion. Many parts of the state are still a moral waste;—a cold, Laodicean spirit pervades many professed disciples of Jesus, and great numbers, judging themselves unworthy of eternal life, not only neglect to hear the great salvation, but refuse to hear the truth. Still God remembers to hear his people, and is constantly manifesting his care and his love. The influences of the Holy Spirit still descend in copious effusions. Saints rejoice, sinners mourn, and many begin to hush Hosanna to Zion's King.

In the limits of *Windham Association*, there has been no general revival. A spirit of seriousness has, however, prevailed in Brattleborough and Windham, and a few hopeful conversions have occurred. A very interesting work commenced in Putney, last Autumn, which issued in 20 or 30 hopeful converts. In most of the towns are Sabbath schools, missionary fields, and those charitable associations that are found in other parts of our country.

In *Pawlet Association*, several churches have been refreshed and enlarged by pleas-

ing revivals. As fruits of these revivals, 150 have been added to the church in Benson, 40 in Fairhaven, and about 30 in Westhaven and Whitehall.

In *Orange* Association, converts are multiplied and revivals prevail. In West Fairlee, 30 have been added to the church; in Thetford, 150; in Newbury, 40; and in the latter place, 20 or 30 more are hopeful subjects of renewing grace. In Bradford are 60 hopeful converts; to the north church in Norwich, 78 have been added; 80, who hope in Christ, have not united with any church; and, in most of these towns, some have united with other denominations. To the south church in Norwich, 40 have been added; in Weatherfield, about 100 have been added, as fruits of a revival, which commenced nearly two years ago. In several other towns there has been more or less serious attention to the concerns of the soul. Though the church in Springfield is not embraced in any Association, connected with this body; yet we record with pleasure the copious effusions of the Spirit, which have issued in the hopeful conversion of nearly 100, and the addition of about 30 to the Congregational church.

In *Rutland* Association, several churches have been visited with the special operations of the Holy Spirit. In Sudbury, about 30 have been added to the church; in Wallingford, 26; in Tinmouth, 25; in Brandon 50 or 60 are hopeful converts. In Clarendon, a church has recently been formed, consisting of 15 members, and has since increased to 30.

In *Royalton* Association, the friends of the Redeemer, notwithstanding great stupidity and lukewarmness in several churches, have reason to rejoice, that some have experienced a refreshing from the presence of the Lord. Randolph has been visited with a plentiful shower of divine grace. The work still continues, and appears, at present, most powerful among the children, from 3 to 14 years of age:—250 give evidence of a saving change, and 40 or 50 have united with the church. In Bethel, the church has long been struggling for life; but, of late, God has appeared in mercy, and caused her to rejoice in the accession of about 12 members. In Brookfield, are about 25 hopeful converts; 12 have united with the church. Rochester has been highly favoured of the Lord. The church has been recently enlarged by the addition of 30 or 40 members. Royalton has also shared in the effusions of the Spirit. About 30 are hopeful converts. In Barnard a revival is progressing. The

small church in Orange has been blessed of God, and her numbers increased, and in Barre 15 have made a public profession of their faith in Christ.

Addison Association has been highly favoured. The revivals, which had commenced before the last meeting of the Convention, continued, in several instances, for months; and since that meeting, the churches have been gathering in the sheaves of a rich harvest. Within the limits of this Association, since the first of September, 1821, between 8 and 900 have publicly professed religion. Of this number, upwards of 600 have united with the Congregational churches. The towns, which have shared in the refreshing, are Cornwall, Middlebury, Whiting, Shoreham, Orwell, Bridport, Addison, Weybridge, Newhaven, Charlotte, Salisbury, and Hinesburgh. Though at present, the churches are not blessed with the special effusions of the Holy Spirit, yet they enjoy a good degree of harmony.

Coos Association has witnessed some special revivals. In Guildhall, 50 have become hopeful subjects of grace, and 38 have made a public profession of religion. In Waterford, 38 have been added to the church.

In *North-Western* Association are no special revivals, at present; but several churches have been watered with the dews of heaven during the past year. In Williston, Jerico, Essex, Westford, Milton, Enosburgh, Bakersfield, and Highgate are reckoned between 7 and 800 hopeful converts, some of which are noticed in the report of last year.

In most of the towns, where the means of grace are enjoyed, the concert for prayer, and Sabbath schools are generally attended. Some of the revivals, already noticed, have been effected by the instrumentality of the Vermont Juvenile Missionary Society; and we have reason for abundant gratitude to God for the blessings already diffused by that infant Society.

REVIVAL OF RELIGION.

Extract of a letter to the Editor of the Religious Remembrancer, from the Hon. WM. MONTGOMERY, dated Danville, Col. Co. Pa. Sept. 25, 1822.

Dear Sir,—In common, with many other parts of the United States, we have experienced a great and universal suspension of rain. However, in the mean time the Lord has afforded a gracious rain of righteousness on Northumberland, Washington, and Danville. The congregation of

Northumberland is under the pastoral care of the Rev. William R. Smith; and Washington and Danville, in the congregations of Derry and Mahoning under the charge of the Rev. John B. Patterson. The minds of the Lord's people have, in years past, exercised under the consideration of the low state of religion in the extensive region around us; nothing like a revival had ever been witnessed in this country, except a few drops of mercy in the neighbouring congregation of Shamokin, perhaps six or seven years ago, which resulted, as is hoped, in the conversion of from eight to twelve. About five or six years since a little praying band associated together and met regularly in each of these three villages, and, for some months back, the mourners for the low state of Zion in these prayer-meetings have been earnestly and importunately praying the Lord to make bare his Almighty arm. At length the blessing came. The Rev. Nicholas Patterson unexpectedly and unlooked for arrived in this place; this chosen messenger of God, the term most usually applied to him,) preached his first sermon last month in the Presbyterian meeting house near this place, which arrested general attention, and before two days the awakening began, which greatly increased during the five days he tarried in Danville. Religion became the general topic, and what shall we do to be saved, the great concern. The Sacrament of the Lord's supper was administered in this place on last Lord's day, by the Rev. J. B. Patterson, assisted by the Rev. W. R. Smith, and Rev. Asa Dunham. The Friday previous was appointed by the Session for examination of candidates for the ordinance, when twenty-five, who a few weeks since, were thoughtless and unconcerned, declared what God the Lord had done for their souls. On Saturday a number more were examined, eight adults baptized, and on Sabbath thirty-five new members, subjects of the revival, came forward and took the vows of God upon them, and twenty or thirty are anxiously enquiring. The good work is still going on.

At Northumberland and Washington a goodly number have become deeply serious, and some afford evidence of a change of heart. Professors have been brought to consider, and the awfully alarming declaration which fell from our dear brother Patterson, that professors were stumbling-blocks over which sinners tumbled into hell, has aroused them into activity. This work has been attended with deep and pungent sorrow for sin, accompanied with much weeping and earnest prayer for the

Spirit of God to be poured forth still more abundantly.

I am, dear sir, your sincere friend,
WILLIAM MONTGOMERY.

Extract of a letter from a gentleman in Philadelphia, dated West Nottingham, Sept. 15, 1822.

You have no doubt heard that the Lord has been doing great things for us; 42 joined the church on last Sabbath week; there are about as many more in the congregation under deep and powerful awakenings, several of whom are beginning to obtain a hope. The blessed work has been specially felt in the academy; about 20 of its members are hopefully pious, the greater part of whom will no doubt devote themselves to the ministry. Four months ago, perhaps there was not a pious scholar in the institution; now we have many who will lead publicly in prayer. These are the Lord's doings and they are marvellous in our eyes. Blessed be his holy name, the work is yet evidently on the increase.—Scarcely a prayer meeting occurs in which our hearts are not gladdened with a new subject of awakening. May the Lord continue to pour out his Spirit upon us, until this whole region shall become as the garden of the Lord. We have very comforting news from Fagg's-manor, Upper Octora and the Forks of the Brandywine congregations.

NEW-HAVEN, OCTOBER 12.

Dwight's Theology, and Scott's Family Bible.

The merits of these productions appear to be, in a good degree, duly appreciated by the religious world, and will probably have a greater influence in forming the character of christians than any two works which can be mentioned.—Written by natives of different countries, and by members of different communions, they are peculiarly acceptable to christians of every country and of every name, wherever the English language is known. President Dwight and Dr. Scott were men eminently distinguished by the disinterestedness of their character, and by their ardent love of truth. This must be apparent to all who are acquainted with the *Memoirs* which have been published respecting them. It was the great object of both to promote the spiritual interests of their fellow-men. This object was kept steadily in view, and has been accomplished in the most signal manner. Accounts of the estimation in which *Dwight's Theology* is held in England and Scotland have long been before the public. To these statements we would now add, that the

work has passed through four editions in Glasgow alone, and that our readers may have some idea of the attention which it excites, we furnish them with the following extract from the Glasgow Christian Recorder.

"Several applications have been made to us respecting Dwight's Theology, in consequence of an advertisement appearing in the newspapers and magazines, alleging that there were *spurious editions* of the work already published, or in the course of publication; we have been at pains to examine the various reprints of this work with the first London edition, published by W. Baynes & Son, and can assure our readers that the other editions are all as correct as that edition of the work.

"Messrs. Knull, Blackie & Co. Glasgow, have published an edition in two volumes quarto, on *fine paper*, at fifty shillings, and another edition of the same size on common paper, at thirty-five shillings.

"These editions are stereotyped, and are correctly printed from the American copy. Indeed from what we know of the respectable publishers, they are incapable of imposing on their subscribers by a spurious or imperfect work, and we think they deserve the thanks of the public for reducing the price of Dwight's Theology, and placing the work within the reach of all classes. We lately observed in an American journal, a most respectful notice of their first edition of this work. The reprint of the work published by Mr. T. Lochead, of Glasgow, is also correct.

"We have likewise seen all that is yet published of another elegant London edition, in octavo, price £3, and it is quite equal to the first London edition. This edition is published by Simpkin and Marshall, and printed by Mr. John Haddon.

"Our readers may therefore rest assured that all these reprints of this excellent work are equally correct as that of Baynes'. If there is any other reprint of the work which we have not noticed, and with which we are not yet acquainted, we shall most readily satisfy any of our readers as to its authenticity, if they will take the trouble to send us the publishers' names. Let it not be supposed, by these remarks, that we think Baynes' edition of the work inferior any of the other reprints; on the contrary, we think it equal to the American, or any other octavo edition we have seen. Justice, however, to the respective publishers of these reprints, and a wish to satisfy such of our readers as have been led to suppose they were in possession of a spurious or imperfect copy of this standard work, compelled us to publish this report."

From Dr. Scott's Life, written by his son, we make the following extract respecting his Commentary.

"The first edition of this work, completed in 1792, consisted originally of three thousand copies: but, after all that remained of it had been sold in 1798, for 450*l.*, (the retail price of a little more than one hundred copies,) it continued to be reprinted, as different parts were wanted, by the purchaser, and afterwards by others into whose hands it came, and advertised their reprints as a *third* edition, and was sold exclusively till the year 1802, and then jointly with my father's editions till 1814: so that it is making a low calculation to say, that it extended to five thousand copies. The first edition *with references*, commenced in 1802, and completed in 1809, consisted of two thousand: the second begun in 1807, and finished in 1811, of the same number: the third, which was in the course of publication from 1812 to 1814, of three thousand. The edition, on the revision of which the author laboured from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype; and forms I presume, the largest work ever submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Timothy iii, 2: and for the remainder he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

"Besides these English Editions, amounting to at least twelve thousand copies, I have received, from an American bookseller of respectability, the particulars of eight editions printed within the territories of the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to twenty-five thousand two hundred and fifty copies: besides an edition of the sacred text only with my father's references, contents of chapters, and introductions to the several books of scripture.

"The retail price of all the English copies, taking their number as above stated, (which I believe to be short of the truth,) would, I find, amount to the sum of 67,600*l.*: that the American copies, to 132,300*l.* making together 199,900*l.* [or eight hundred and eighty-seven thousand five hundred and fifty six dollars.] Probably no theological work can be pointed out, which produced, by

its sale during the author's life-time, an equal sum."

Of Dwight's Theology, but one edition, (which consisted of 2000 copies) has been printed in this country, so that from these statements we learn the singular fact that these works have acquired the least degree of circulation and popularity in the countries where they were respectively written. This singular fact cannot be accounted for by any thing in the character of the authors, for they both possessed spotless reputations, and were both extensively known and valued in their native land. They both had 'honour' in their 'own country.' But in addition to the well known truth, that whatever is reprinted from a foreign region, is by many, from this circumstance merely, more eagerly sought after, we are to recollect, that Dr. Scott's work does not coincide with the opinions of the majority of his own communion, while in Scotland it would be viewed perhaps with a degree of jealousy as the production of a member of the church of England,—a jealousy which we are pleased to say, has little or no influence in this country. On the contrary, we are gratified by considering it as the harbinger of a brighter day to a communion which numbers so many confessors and Martyrs.

In this country Scott's Commentary was published long before Dwight's Theology. The edition of the latter is mostly sold; the price of the work has been consequently raised, and large and frequent editions will undoubtedly be called for. It is probable, indeed, that a *stereotype* edition will be published in this city.

When we remember that the colonies of Great Britain receive frequent and large supplies of books from the parent country, there can be no doubt that many copies of both these works have been sent to these distant regions; and in reflecting upon the lives and writings of these excellent men, we are surely called upon to rejoice, that their sound has thus gone into all the earth, and their words unto the end of the world.

Religious Newspapers.

The remarkable changes which have taken place in the christian world within these few years,—changes which will appear great, whether we consider the exertions of christians, or the happy effects which these exertions have produced, are undoubtedly to be attributed to the blessed influences of the Divine Spirit. In considering the means employed by the Redeemer, for inducing his followers to more vigorous and constant labour in his cause, and to sacrifices of various kinds, we shall undoubtedly be led to assign a high rank to the religious publications, by which our own times are particularly distinguished. In these papers the best modes of doing good are discussed,—the objects which christians should labour to accomplish,

and the methods by which they may be attained. They place before the affluent, the enlightened, and the pious, the wants of the needy, the ignorant, and the vicious. They show to the former the duties which they owe to their unhappy and sinful fellow-men, and remind them that He who is Lord over all, has constituted them the almoners of his bounty. They repeat, for the benefit of heathen lands, the entreaty which a vision sent from God, made to the Apostle of the Gentiles in behalf of Macedonia. They paint in dark, but just colours, those desolate wastes, where the Sun of Righteousness shines not, and the dews of heavenly grace do not descend. By exhibiting to individuals and churches, what other individuals and churches have done, for the advancement of the good cause, they also '*provoke to love and good works.*' In a word, these publications are the most powerful auxiliaries which any truly benevolent institution can acquire.

Union of effort, is also a very apparent result of the writings in question. Exertions or donations made for the spread of the gospel, would lose much of their value, unless constantly and judiciously applied for the accomplishment of great objects. That they may be thus made and applied, the requisite information respecting the objects of christian charity, and the best method of relief, must be sought for, and the result of these enquiries must be made known to the whole community. Under such circumstances, men will suffer the word of exhortation, will give without grudging, and will give with confidence that the sacrifices which they make will be attended with great and corresponding benefits to their benighted fellow-men. Deserts will blossom as the rose, and show to the delighted traveller, that union of effort, among christians of a far distant land, has wrought the salutary change.

But we are not to consider the benefits of these religious papers, as consisting entirely in the increase and union of christian effort of which they are productive. They have a direct and happy influence upon the spiritual interests of those who read them. They contain expositions of portions of scripture,—they furnish the statements and proofs of important doctrines, and thus establish their readers, more and more, in the faith of the gospel. In these publications, are also to be found discussions of various subjects—enquiries respecting duty in particular circumstances,—encouragements for the afflicted, and admonitions for those favored with prosperity. They instruct, they comfort, they animate the christian in the various stages of his progress. They also furnish a medium of intercourse, and thousands reap from them the rich benefits of christian communion; '*their hearts burn within them,*' while dwelling upon what these papers communicate respecting '*the things of the kingdom.*'

It is not, however, to pious only, that these publications are, in many instances, directly and highly useful. They are blessed to the conviction of the careless, and are made instrumental in bringing nigh those who were afar off. The man who takes up one of them from motives of curiosity, or for the purpose of censure, may lay it down convicted, trembling, and enquiring for the way of life.

We have always viewed accounts of revivals of religion, when written with care, and under the influence of a sound judgment, as peculiarly calculated for usefulness. They are valuable as a memorial of the mercies of God,—as a testimony of his faithfulness in the fulfilment of his promises, for we almost invariably find that they are given in answer to prayer; and instances are numerous in which the reading of them to a church or congregation has been the means, under God, of the revival of his work among those who thus hear the 'joyful news.'

Surely, all persons interested in the prosperity of Zion, will cheerfully promote the circulation of papers of this description; and none, unless lost to serious reflection will attempt to diminish the number, or lessen the influence of these publications.

SCIO.

The cruelties inflicted upon their Greek subjects, by the Turkish government, have excited the commiseration of christians in different countries. The destruction of Scio, in particular, where rapine, lust and murder have triumphed in almost an unexampled manner, has caused a thrill of agony in many a christian bosom. Of that once cultivated, but now desolate spot, it may be said, "Her adversaries are the chief—her enemies prosper—her children are gone into captivity before the enemy." We shall not repeat the distressing accounts of her sufferings. They are before the public. The following description of this island, taken from a London paper, presents some interesting particulars.

Scio, or Shios, an island in the Grecian Archipelago, thirty miles long, and from ten to eighteen wide. This island is mountainous and bare of wood; yet in some places there are abundance of orange, citron, olive, mulberry, myrtle, and pomegranate-trees, without reckoning mastic and turpentine. The country does not want for corn; but it not yielding a sufficient quantity, they fetch it, from time to time from the Continent; and for this reason the Christian Princes could not long keep this island, if they were at war with the Turks. At Scio, they plant their vines on the hills, and cut the grapes in August, and let them lie in the sun to dry for seven or eight days; after which they press them, and let them stand in tubs to work, the cellar being all

the while close shut up. When they would make the best wine, they mix among the black grapes a sort of white one, which smells like a peach-kernal; but, in making nectar, so called even to this day, they make use of another kind of grape, somewhat styptic, which makes it difficult to swallow. There is not much oil got in Scio; the best crop yields but about 200 hogsheads. The French get a good deal of honey and wax off this island; but the most considerable merchandize is their silk; of this they make, one year with another, 30,000 pounds. Almost all this silk is used in the island in the manufactories of velvet, damask, and other stuffs, designed for Asia, Egypt, and Barbary; sometimes they mix gold and silver in these stuffs, according to the fancy of the workers or merchants. Every pound of silk pays at the custom-house four timins, that is, twenty-pence; in 1700, it sold for thirty-five timins per pound; the buyers pay the custom. The Turks and French pay three per cent, for all the commodities of the island; the Greeks, the Jews, and the Armenians pay five per cent. These duties are farmed at 25,000 crowns, payable to the chief treasurer of Constantinople. The other wares of the island are wool, cheese, figs, and mastic. The traffic of wool and cheese is not so considerable as that of figs; besides what are used in making brandy, they send away great quantities of them to the neighbouring islands. All the lentisk-trees belong to the Grand Signior; and they cannot be sold but under condition that the purchaser pay the same quantity of mastic to the Emperor; generally, the land is sold and the trees reserved. There sometimes comes an Aga from Constantinople, to receive the mastic due to the Grand Signior; or else they appoint the custom-house officers of Scio to receive it, who go to three or four of the chief towns, and give notice to the inhabitants of the rest to bring in their contingent; all these villages together owe 236 chests of mastic, weighing 32,500 lbs. If any person is caught carrying mastics to such towns as do not plant the tree, they are sentenced to the galleys, and stripped of all they are worth. The planters of the lentisk pay but half the capitation, and were the white sash round their turbans as well as the Turks. The turpentine of Scio has been long in great estimation, and is obtained by cutting cross-ways, with a hatchet, the trunks of the largest turpentine-trees, from the end of July to October; the turpentine runs down on flat stones, placed under the trees. Scio is said

to contain fifty towns and villages. In time of peace the Cadi governs the whole country; in war-time, a Pacha is sent to command the troops. There is no waivode here only an Aga Janizary, who has under him about 150 Janizaries in time of peace, and 300 or 400 in war-time. In all Scio there are not above 10,000 souls of the Turks, 3 000 Latins, but it is reckoned there are 100,000 Greeks.

Scio is the sea port town of the island. This harbour, which is none of the best, is the rendezvous of all shipping going or returning between Constantinople, Syria, and Egypt. It is a well built town and defended by a citadel, with a considerable garrison.

CHEROKEE MISSION.

LETTER FROM CREEK PATH.

By the kindness of a correspondent, we are enabled to lay before our readers the following extracts from a letter from Mrs. Potter to a friend, dated

Creek Path, July 30, 1822.

Perhaps to one who feels a deep interest in the affairs of a missionary life, a brief sketch of our concerns at Creek Path may not be uninteresting.

The first two months we spent as boarders in the family of Mr. Brown, father of Catharine. Having no domestic cares, my time passed pleasantly away. Six persons in the family were hopefully pious. With these it was pleasant to talk of the wonders of redeeming grace—to sing the cheerful song of praise, and bow before the throne of God. Glad should I have been could my dear sister P. have participated in my enjoyment, under that humble, yet peaceful roof. Scenes like those we there enjoyed would have filled her heart with gladness. We first commenced house-keeping in a small log cabin, with a family of nine persons, having only one room for storing supplies, cooking, lodging, &c. Here we experienced the deprivations of a wilderness. Our labours were great, but our health was mercifully preserved. After much delay, and disappointment, a convenient log building was erected, which has since been our residence.

We have been gradually obtaining conveniences, and in that respect are pleasantly situated. After removing to the new house we received eleven children into the family, and have since continued to board the same number. There are now nine natives in the church, who give a satisfactory evidence of a change of heart. They are industrious, and are making very considerable improvements in their dress, &c.

Last fall, a Female Cent Society was formed, which now consists of fifteen members. The Society was organized in due form, and we have a Cherokee President, Vice President, Secretary and Treasurer. Our constitution requires us to meet once a month for prayer and religious conversation. These meetings are very pleasant, and, I hope profitable. Indeed it is truly affecting to see these heathen converts bow before the great Jehovah, and with all the external evidences of humility call on him in their native language. This animates my cold heart, and gives me an increasing anxiety to benefit their precious souls.

Our school is small, yet interesting. The improvement of the pupils is very encouraging.

Our diet is plain and simple, though I think wholesome. We have a large garden, which affords a variety of vegetables, and plenty of milk and butter, but no flour, sugar or coffee.

Mr. Evarts has done all, I believe, at Brainerd, that Dr. Worcester could have done, had his valuable life been spared. New labourers have recently arrived, who have proved a very valuable acquisition. The boys' school is conducted by Mr. Ellsworth; and Mr. Chamberlain is teaching in the nation as an evangelist. He was here a few days since, and is the same affectionate, cheerful brother as formerly. His wife has been in a low state of health, but is now convalescent. Cornelius Hoyt, unable to endure the fatigues of a missionary life, has retired to his brother Milo's.

Yours affectionately,

LAURA W. POTTER.

MARQUIS OF LONDONDERRY.

This distinguished member of the British Cabinet, expired on the 13th of August. For several days preceding his death, which was by suicide, he had been afflicted by a nervous fever, accompanied with mental derangement. His death and the manner of it, furnish an impressive lesson of the vanity of human glory, and of the entire dependence of all men, upon God.

The following notice of the Marquis is taken from the N. Y. Advertiser.

His Lordship was the eldest son of the late Marquis by his first Lady, sister to the late Marquis of Hertford. He distinguished himself when a boy for great decision and intrepidity of character, and was scarcely 21 years of age when he was elected member of the Irish Parliament for the county of Downe. "Whatever," observes a writer, "may have been the opinion of the world as to his political character, however applauded by friends or defamed by enemies in the sweet retreat of private life—in the bosom of his family—in retirement, the Marquis of Londonderry was the most amiable of men. A London

morning paper which has for years been opposed to the political measures of the late Marquis, says — "Lord Londonderry was a man of unassuming manners, of simple tastes, and (so far as regarded private life) of a kind and generous disposition. Towards the poor he was beneficent, in his family mild, considerate and forbearing." The Marquis was born on the 18th of June, 1769, and married on the 9th of January, 1794, Amelia Hobart, youngest daughter and co-heiress of John second Earl of Buckinghamshire, the present Marchioness. He died without issue. This branch of the House of Stewart descended from Sir Thomas Stewart, of Minto, second son of Sir William Stewart, of Garlies, ancestors of the Earls of Galloway. The father of the late Marquis was created to the dignity of Baron Londonderry, Nov. 18th, 1789; Viscount Castlereagh, Oct. 6, 1795; Earl of Londonderry a few years since.

Napoleon Buonaparte, the Duke of Wellington, and the Marquis of Londonderry were, all born in the same year.

EDUCATION SOCIETY OF CONNECTICUT.

At a meeting of the Education Society of Connecticut, Sept. 12th, 1822, the Rev. Thomas Robbins, in the absence of the President, took the chair and opened the meeting with prayer.

The Treasurer's Report was read and accepted.

The Report of the Committee of Appropriations was read and accepted.

Voted, That the Librarian be authorised to dispose of such books given by the Rev. Dr. Morse, in 1814, to this Society, for the disposable fund of the Society, as he may deem expedient, provided such disposal meet the approbation of Dr. Morse.

Voted, That the Appropriating Committee be directed to require of every beneficiary, an exact account, in writing, of all monies received by him from any person or persons, or from any society or association; and also a detailed and particular account of the manner in which all such monies have been expended; which accounts shall be kept on the files of said Committee.

Voted, That no appropriations be made to any beneficiary, till the above specified accounts are rendered: Provided, however, that this account shall not be required till the beneficiaries shall have had reasonable notice of these votes.

It may be proper for the editor of this paper to state that the second and third of the above votes were passed, not because the Society have any reason to be dissatisfied with the conduct of their beneficiaries, but that the public may have the most perfect assurance, that the money which they give in aid of the funds of the Society, shall be expended with the greatest caution.

COLLEGIATE RECORD.

Nassau Hall. The commencement of this seminary was celebrated, Sept. 25th. The number of graduates was thirty-nine. The Rev. Dr. Green resigned the Presidency, and the Rev. Dr. Rice of Richmond, Virginia, was chosen his successor.

Andover Collegiate Institution. The first anniversary of this institution was celebrated, on the 23th of August. "At the close of the exhibition, TESTIMONIALS were presented to the young gentlemen about to leave the Institution, certifying, that they had honourably completed the course of literature and science, which is pursued in the most reputable colleges of New-England, and that they were WORTHY of the degree of BACHELOR OF ARTS."

Maine Charity School. The anniversary of this institution was also observed on the 28th of August. Six candidates had completed the course of study, and are now licensed preachers.

SUMMARY.

It is stated by the Rev. Dr. Pinkerton, that the Calmucs in the vicinity of the Wolga, attend very considerably to the reading of the Scriptures, and that such a course has been attended with happy effects. Twenty of these idolaters have already renounced their false gods, and joined the congregation at Sarepta, where the United Brethren have three missionaries.

A Society has been formed in the Isle of Man, entitled the 'Congregational Itinerant Society.' It is the object of this Society to maintain preaching and establish Sabbath schools in different parts of the island. A gentleman who has been, for years, preparing for the ministry under the care four of the Rev. Dr. Wardlaw, and in the university of Glasgow, has gone to the Island for the purpose of *gratuitously* labouring among the destitute inhabitants in the southern parts of it.

At the annual meeting of the Baptist Missionary Society in England, held at London on the 22d of June, Mr. Wilberforce, and Mr. Butterworth (also a member of Parliament) attended, and took part in the proceedings. The speeches of these gentlemen are interesting, and exhibit a truly catholic spirit.

The receipts into the Treasury of the American Board of Commissioners for Foreign Missions, during the year ending Aug. 31, 1822, amounted to about \$61,000, of which more than 59,000 were donations. The expenditures of the Board exceeded \$60,000. The amount of donations from Aug. 13 to Sept. 12, was \$3,301, 26.

HENRY HILL, Esq. of New-York, formerly Vice Consul of the United States, at Valparaiso, was appointed Treasurer. Mr. Evarts discharges the duties of Corresponding Secretary. Mr. Hill, will immediately enter on the duties of his office, at the Missionary Rooms, Boston.

Messrs. Fisk and Temple have obtained permission of the Governor of Malta, to put the printing press in operation. "Several tracts in Italian and Modern Greek were already prepared; and the missionaries were only waiting for types, which had been ordered from France. Mr. Fisk urges a reinforcement of that mission. He probably left Malta in September, on an exploring tour. The pious friends of that mission, in Malta, think they discover a peculiar interposition of Providence in its behalf. Fields of immediate usefulness are opened, much beyond their expectation."

In a future number we shall furnish our readers with the instructions of the Prudential Committee to Mr. Temple.

Messrs. Hall and Garrett, are printing in Bombay, 2500 copies of the Gospel of Luke. Their paper will be exhausted by this impression, and they need funds for continuing and increasing this department of missionary labour.

Mrs. Judson, wife of the Rev. Mr. Judson, missionary at Rangoon, has arrived in this country. Her object, in the voyage, was the re-establishment of her health, which has materially improved.

The 'Lincoln and Kennebeck Religious Tract Society' was formed in 1802, and in the course of five years printed 24,500 tracts. From this Society

originated the 'Maine Missionary Society,' which was formed in 1807. The receipts of this Society are about \$2000 a year, and its annual meetings are held in different parts of the state.

In the State of Louisiana, the Baptists have several churches; five of their ministers are settled, and four are without any particular charge.

The Trustees of the Presbyterian Church in Vandewater-street, New-York, acknowledge the receipt of \$1300, 45 collected by the Rev. C. F. Frey, in his late tour through the New-England States. The congregation from which this sum was received are 73: in New-York 2; in Connecticut 23; in Rhode-Island 8; in Massachusetts 21; in Vermont 4; in New-Hampshire 10.

"In addition to these collections, Mr. Frey has succeeded in forming more than 50 Auxiliary Societies to the American Society for meliorating the condition of the Jews; and received donations to the amount of \$129, 66, for the same institution.

"The Secretaries of the Auxiliary Societies are requested to inform Mr. Frey of the number of subscribers they have obtained, that he may know how many copies of the monthly publication of the Society, he has sent to each Auxiliary. The publication may be expected in the beginning of next month.

A new Hebrew synagogue is erecting at Richmond, and another at Philadelphia.

POETRY.

A THOUGHT ON DEATH.

By Mrs. Barbauld—written in her eightieth year.

When life as opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seized some borrowed prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When one by one, those ties are torn,
And friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy, 'tis triumph then to die!

SUNDAY SCHOOL FACTS AND ANECDOTES.

A teacher, in the Methodist Female Adult School, observing to one of her scholars how very attentive she was to her book, her reply was, "O yes, I bless God I am never so happy as when reading my Bible. I have experienced the pardoning love of God for many years past; but as I was not able to read the word of God myself, I never ex-

perienced that real enjoyment of its contents. I can now read and realize its precious promises for my own comfort; I can take its precepts for my rule through life."

On asking another poor woman, who appeared much in earnest for the salvation of her soul, how she felt the state of her mind, she said, "Glory be to God, I think I shall now go to heaven; I am happy, quite happy." Another time whilst reading the Bible she was asked if she understood what she read, she replied, "Oh, yes, 'tis that which warms my heart."

A young woman who was one of our first scholars, left the school four or five years ago, and went to service. A short time since she engaged at a shopkeeper's where they kept open shop on Sundays; she saw the impropriety of such conduct, and gave notice to leave the place. Her master and mistress, finding her a faithful and honest servant, would not agree to part with her, and she would not continue unless they shut up their shop on the Sabbath; and more than this, her agreement was, to have family-prayer constantly, which she conducts herself. The happy result is witnessed; and although there is much persecution for not selling as usual, yet the shop is closed on the Sabbath, the house of God attended, and the mistress and servants joined to the same religious body.

A little boy, belonging to one of the schools, being requested by his father to fetch some money owed him, desired the boy to say he wanted to pay for something he had purchased, the child said, "No father, I won't tell a lie, it would be very wrong, for my teacher says, God knows every thing we say." Another little child, five years old, asked her mother if she had done something which she desired the child not to do, the mother said, "No," when the child replied, "Oh fie, mother! do you know it is very wicked to tell a lie! for God knows it and is very angry? We cannot see God, mother, but He can see us always, and knows what we do." A little girl in one of the schools, lately appeared deeply concerned about serious things, tears were frequently seen to trickle down her cheeks, when spoken to about the salvation of her soul; on being asked if she prayed, her reply was, "Yes, often, as well as I can, but sometimes I find it very difficult." One day, being on her knees, and finding no utterance, she cried, "Lord teach me to pray," and said, that when she came to a throne of grace again, she could pray much better.

WORK OF THE HOLY SPIRIT.

"As the sails are the means of carrying the ship into port, so prayer, like the wings of the soul, conducts it into the glorious presence of God. But as the sails cannot speed the progress of the vessel unless they be filled with the breeze, so the Holy Spirit must breathe on the expanded powers of the soul, or our prayers will be heavy and lifeless."

"Fain would I mount, fain would I glow,
And loose my cable from below;
But I can only spread my sail,
Thou, thou must breath th' auspicious gale."

CONTENTS.—NO. 20.

Egypt—letter from Mr. Fisk	305	Gen. Convention of Vermont	312	Cherokee Mission—letter	
Sandwich Mission—letter		Revivals of Religion	313	from Mrs. Potter	313
from Rev. Mr. Bingham	308	Dwight's Theology & Scott's		Marquis of Londonderry	ib.
—letter from Messrs. Whit-		Family Bible	314	Connecticut Education Soc.	319
ney and Ruggles	309	Religious Newspapers	316	Summary	ib.
—Journal kept at Woahoo	ib.	Scio	317	Poetry	320